

سُورَةُ فَاطِرٍ

Faatir

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The compilation of this work is an attempt to document the linguistic definitions of words and verbs and some tafseer commentary done by our brother in Islaam, Nouman Ali Khan in his Quran cover to cover project done at the Bayyinah Institute. It is highly recommended to couple this PDF with watching the videos on Bayyinah T.V. to attain maximum benefit.

Abu Ezra

أَبُو عَزْرٍ

سُورَةُ فَاطِرٍ

Ayah 1

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولَى أَجْنَحَةٍ
مَّثْنَى وَثُلثَ وَرُبْعٍ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾

Muhsin Khan

All the praises and thanks be to Allah, the (only) Originator [or the (only) Creator] of the heavens and the earth, Who made the angels messengers with wings, - two or three or four. He increases in creation what He wills. Verily, Allah is Able to do all things.

فَاطِرٌ [faatirun] comes from the verb فَطَرَ [fatara] which means to create something and mould it beautifully and perfectly.

Ayah 2

مَا يَفْتَحِ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢﴾

Muhsin Khan

Whatever of mercy (i.e. of good), Allah may grant to mankind, none can withhold it, and whatever He may withhold, none can grant it thereafter. And He is the AllMighty, the AllWise.

Some scholars of tafseer say this ayah is referring to revelation. Once the door of revelation is opened, no one can close and vice versa.

Ayah 3

يَا أَيُّهَا النَّاسُ اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ هَلْ مِنْ خَلْقٍ غَيْرِ اللَّهِ يَرْزُقُكُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ فَآفَ تُؤْفَكُونَ ﴿٣﴾

Muhsin Khan

O mankind! Remember the Grace of Allah upon you! Is there any creator other than Allah who provides for you from the [sky](#) (rain) and the earth? La ilaha illa Huwa (none has the right to be worshipped but He). How then are you turning away (from Him)?

Ayah 4

وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ رُسُلٌ مِنْ قَبْلِكَ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٤﴾

Muhsin Khan

And if they belie you (O Muhammad SAW), so were Messengers belied before you. And to Allah return all matters (for decision).

Ayah 5

يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ ﴿٥﴾

Muhsin Khan

O mankind! Verily, the Promise of Allah is true. So let not this present life deceive you, and let not the chief deceiver (Satan) deceive you about Allah.

يَا أَيُّهَا النَّاسُ [yaa ay-yuhan-naasu] O People! Listen up!

يَغُرَّنَّكُم [yaghur-ran-nakum] comes from the verb غَرَّ [ghar-ra] which means to be deceived or deceived in the end.

Ayah 6

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ ﴿٦﴾

Muhsin Khan

Surely, Shaitan (Satan) is an enemy to you, so take (treat) him as an enemy. He only invites his Hizb (followers) that they may become the dwellers of the blazing Fire.

Ayah 7

الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿٧﴾

Muhsin Khan

Those who disbelieve, theirs will be a severe torment; and those who believe (in the Oneness of Allah Islamic Monotheism) and do righteous good deeds, theirs will be forgiveness and a great reward (i.e. Paradise).

Ayah 8

أَفَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ حَسَنًا فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ
وَيَهْدِي مَنْ يَشَاءُ فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَتٍ إِنَّ اللَّهَ عَلِيمٌ بِمَا
يَصْنَعُونَ ﴿٨﴾

Muhsin Khan

Is he, then, to whom the evil of his deeds made fairseeming, so that he considers it as good (equal to one who is rightly guided)? Verily, Allah sends astray whom He wills, and guides whom He wills. So destroy not yourself (O Muhammad SAW) in sorrow for them. Truly, Allah is the AllKnower of what they do!

Ayah 9

وَاللَّهُ الَّذِي أَرْسَلَ الرِّيحَ فَثِيرُ سَحَابًا فَسَقْنَهُ إِلَىٰ بَلَدٍ مَيِّتٍ فَأَحْيَيْنَاهُ
الْأَرْضَ بَعْدَ مَوْتِهَا كَذَلِكَ النُّشُورُ ﴿٩﴾

Muhsin Khan

And it is Allah Who sends the winds, so that they raise up the clouds, and We drive them to a dead land, and revive therewith the earth after its death. As such (will be) the Resurrection!

فَثِيرُ [fatutheeru] comes from the verb

أَثَارَ [athaara] which is to lift something up.

Ayah 10

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ
وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ
شَدِيدٌ وَمَكْرُ أُولَئِكَ هُوَ يُبَوِّرُ

Muhsin Khan

Whosoever desires honour, power and glory then to Allah belong all honour, power and glory [and one can get honour, power and glory only by obeying and worshipping Allah (Alone)]. To Him ascend (all) the goodly words, and the righteous deeds exalt it (the goodly words i.e. the goodly words are not accepted by Allah unless and until they are followed by good deeds), but those who plot evils, theirs will be severe torment. And the plotting of such will perish.

يَصْعَدُ [yas-a3du] comes from the verb صَعَدَ [sa'i3'da]

which is to ascend.

The good words we say ascend up and righteous actions give them a push and lift them in that ascension. This shows us the importance of not just saying good things, but acting on them as well.

What we say of good must appear on our limbs.

Ayah 11

وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا وَمَا تَحْمِلُ
مِنْ أُنْثَى وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَمَا يُعَمِّرُ مِنْ مُعَمَّرٍ وَلَا يُنْقِصُ مِنْ
عُمُرِهِ إِلَّا فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿١١﴾

Muhsin Khan

And Allah did create you (Adam) from dust, then from Nutfah (male and female discharge semen drops i.e. Adam's offspring), then He made you pairs (male and female). And no female conceives or gives birth, but with His Knowledge. And no aged man is granted a length of life, nor is a part cut off from his life (or another man's life), but is in a Book (AlLauh AlMahfuz) Surely, that is easy for Allah.

يُعَمَّرُ [yu'a3m-maru] is the passive present form of the verb

عَمَّرَ [a3m-mara] which is to give an increase in the length of life.

Ayah 12

وَمَا يَسْتَوِي الْبَحْرَانِ هَذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ، وَهَذَا مِلْحٌ
أُجَاجٌ وَمِنْ كُلِّ تَأْكُلُونَ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُونَ حِلْيَةً
تَلْبَسُونَهَا وَتَرَى الْفُلْكَ فِيهِ مَوَاحِرَ لَتَبْتَغُوا مِنْ فَضْلِهِ، وَلَعَلَّكُمْ
تَشْكُرُونَ ﴿١٢﴾

Muhsin Khan

And the two seas (kinds of water) are not alike, this fresh sweet, and pleasant to drink, and that saltish and bitter. And from them both you eat fresh tender meat (fish), and derive the ornaments that you wear. And you see the ships cleaving (the seawater as they sail through it), that you may seek of His Bounty, and that you may give thanks.

عَذْبٌ فُرَاتٌ [a3th'bun furaatun] endless sweet water

سَائِغٌ [saa'ighun] that which goes down the throat easily and gives relief.

طَرِيٌّ [tareey-yun] fresh

مَوَاحِرُ [mawaakhiru] comes from the verb

مَخْرَ [makhara] which is when a ship sails in the water and it cuts through the water or ice like the tearing of a cloth right down the middle. It produces a sound as it traverses through the water or ice and leaves a wake behind it.

Ayah 13

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ
وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ذَلِكُمُ اللَّهُ رَبُّكُمْ لَهُ
الْمُلْكُ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ
قِطْمِيرٍ ﴿١٣﴾

Muhsin Khan

He merges the night into the day (i.e. the decrease in the hours of the night are added to the hours of the day), and He merges the day into the night (i.e. the decrease in the hours of the day are added to the hours of the night). And He has subjected the sun and the moon, each runs its course for a term appointed. Such is Allah your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmir (the thin membrane over the datestone).

يُولِجُ [yuliju] comes from the verb أَوْجَحَ [awlaja] which means to stuff something inside something or enter something into something.

سَخَّرَ [sakh-khara] to subdue, domesticate.

قِطْمِيرٌ [qit'meerun] is a shred of the peel off of a pit of a date. A similar word to this in the Quran is نَقِيرٌ [naqeerun] which is when you look at a seed of a date and you see a little tiny string coming out from the top.

Ayah 14

إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ
الْقِيَامَةِ يَكْفُرُونَ بَشْرِكِكُمْ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ



Muhsin Khan

If you invoke (or call upon) them, they hear not your call, and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad SAW) like Him Who is the AllKnower (of each and everything).

اسْتَجَابَ [is'tajaaba] is to try to respond.

Ayah 15

﴿يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ﴾ ١٥

Muhsin Khan

O mankind! it is you who stand in need of Allah, but Allah is Rich (Free of all wants and needs), Worthy of all praise.

ALLAH tells us here that the god's that these polytheists worship don't even own the shred of the peel off of a pit of a date and that we are bankrupt in the sight of ALLAH as well.

Ayah 16

﴿إِنْ يَشَاءْ يُدْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ﴾ ١٦

Muhsin Khan

If He will, He could destroy you and bring about a new creation.

يُدْهِبُكُمْ [yuth'hib'kum] comes from the verb أَذْهَبَ [ath'haba] which is to make go away.

Ayah 17

﴿وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ﴾ ١٧

Muhsin Khan

And that is not hard for Allah.

Ayah 18

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۚ وَإِن تَدْعُ مُثْقَلَةٌ إِلَىٰ جَمِلِهَا لَا يَحْمِلُ مِنْهُ
شَيْءٌ ۚ وَلَوْ كَانَ ذَا قُرْبَىٰ ۖ إِنَّمَا نُنذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ
وَأَقَامُوا الصَّلَاةَ ۚ وَمَنْ تَزَكَّىٰ فَإِنَّمَا يَتَزَكَّىٰ لِنَفْسِهِ ۚ وَإِلَى اللَّهِ
الْمَصِيرُ ﴿١٨﴾

Muhsin Khan

And no bearer of burdens shall bear another's burden, and if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin. You (O Muhammad SAW) can warn only those who fear their Lord unseen, and perform As-Salat (IqamatasSalat). And he who purifies himself (from all kinds of sins), then he purifies only for the benefit of his ownself. And to Allah is the (final) Return (of all).

In this ayah ALLAH gives us a tremendous image. In this life we are quick to help our parents, relatives, friends etc. to relieve their burdens, carry something for them, help them with something etc. However on the day of judgement we will not try to help anyone even if it was our own mother drowning in her deeds and burdens!

It's everyone for themselves on that day.

تَزِرُ [taziru] comes from the verb وَزَرَ [wazara] which is to carry or bear something.

وَازِرَةٌ [waaziratun] is someone who bears or carries a burden.

وِزْرٌ [wiz-run] is a heavy burden. Its plural is

أَوْزَارٌ [aw-zaarun].

مُثْقَلَةٌ [muth'qalatun] is someone buried in their deeds and burdens.

Ayah 19

وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ﴿١٩﴾

Muhsin Khan

Not alike are the blind (disbelievers in Islamic Monotheism) and the seeing (believers in Islamic Monotheism).

Ayah 20

وَلَا الظُّلُمَاتُ وَلَا النُّورُ ﴿٢٠﴾

Muhsin Khan

Nor are (alike) the darkness (disbelief) and the light (Belief in Islamic Monotheism).

Ayah 21

وَلَا الظِّلُّ وَلَا الْحَرُورُ ﴿٢١﴾

Muhsin Khan

Nor are (alike) the shade and the sun's heat.

حَرُورٌ [haroorun] is the sun's heat. Its plural is حَرَائِرُ

[haraa'iru]. It comes from the word حَرٌّ [har-run] and

from حَرَارَةٌ [haraaratun] which is heat.

Ayah 22

وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ إِنَّ اللَّهَ يُسْمِعُ مَن يَشَاءُ وَمَا أَنتَ بِمُسْمِعٍ
مَّن فِي الْقُبُورِ ﴿٢٢﴾

Muhsin Khan

Nor are (alike) the living (believers) and the dead (disbelievers). Verily, Allah makes whom He will hear, but you cannot make hear those who are in graves.

يُسْمِعُ [yus'mi'u3] comes from the verb أَسْمَعَ [as'ma'a3]

which means to make hear/listen.

Ayah 23

إِنَّ أَنْتَ إِلَّا نَذِيرٌ ﴿٢٣﴾

Muhsin Khan

You (O Muhammad SAW) are only a warner (i.e. your duty is to convey Allah's Message to mankind but the guidance is in Allah's Hand).

Ayah 24

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ﴿٢٤﴾

Muhsin Khan

Verily! We have sent you with the truth, a bearer of glad tidings, and a warner. And there never was a nation but a warner had passed among them.

We learn from this ayah that ALLAH sent a messenger to the centers or capitals of every single nation at some time or another to spread Islaam.

ALLAH only informed us of a small number of the prophets and messengers in the Quran. The fact of the matter is that there are many more we don't even know about.

Ayah 25

وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ جَاءَتْهُمْ رُسُلُهُمْ
بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ ﴿٢٥﴾

Muhsin Khan

And if they belie you, those before them also belied. Their Messengers came to them with clear signs, and with the Scriptures, and the book giving light.

الزُّبُرُ [az-zuburu] is scriptures that are rolled up. It also means large pieces of metal. This is the plural of the word زَبُورٌ [zaboourun] which also was the book that ALLAH gave to Dawood عليه السلام.

Ayah 26

ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا فَكَيْفَ كَانَ نَكِيرِ ﴿٢٦﴾

Muhsin Khan

Then I took hold of those who disbelieved, and how terrible was My denial (punishment)!

نَكِيرٌ [nakeerun] unspeakable destruction.

Ayah 27

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُخْتَلِفًا أَلْوَانُهَا
وَمِنَ الْجِبَالِ جُدَدٌ بَيضٌ وَحُمْرٌ مُخْتَلِفٌ أَلْوَانُهَا وَغَرَابِيبُ
سُودٌ ﴿٢٧﴾

Muhsin Khan

See you not that Allah sends down water (rain) from the sky, and We produce therewith fruits of varying colours, and among the mountains are streaks white and red, of varying colours and (others) very black.

غَرَابِيبُ [gharaabeebu] is the plural of غَرِيبٌ
[ghir'beeun] which is really pitch black like the black
of a crow which is غُرَابٌ [ghu'raabun].

Ayah 28

وَمِنَ النَّاسِ وَالْدَّوَابِّ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَنُهُ، كَذَلِكَ
إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ ﴿٢٨﴾

Muhsin Khan

And of men and AdDawab (moving living creatures, beasts, etc.), and cattle, in like manner of various colours. It is only those who have knowledge among His slaves that fear Allah. Verily, Allah is AllMighty, OftForgiving.

These last two ayahs show us that ALLAH has created things in all sorts of different colours. These ayaat completely do away with the concept of racism.

Ayah 29

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِنْ
رِزْقِنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّنْ تَبُورَ ﴿٢٩﴾

Muhsin Khan

Verily, those who recite the Book of Allah (this Quran), and perform AsSalat (IqamatasSalat), and spend (in charity) out of what We have provided for them, secretly and openly, hope for a (sure) tradegain that will never perish.

The three things the people who try to always remind themselves of their purpose in life are displayed in this ayah. They are reciting the book of ALLAH, establishing prayer, and giving charity.

Ayah 30

لِيُوفِّيَهُمْ أُجُورَهُمْ وَيَزِيدَهُم مِّنْ فَضْلِهِ إِنَّهُ غَفُورٌ
شَكُورٌ ﴿٣٠﴾

Muhsin Khan

That He may pay them their wages in full, and give them (even) more, out of His Grace. Verily! He is OftForgiving, Most Ready to appreciate (good deeds and to recompense).

لِيُوفِّيَهُمْ [li-yuwaf-feehim] comes from the verb

وَفَّى [waf-fa] which is to compensate in full.

شَكُورٌ [shakoorun] is someone who is extremely grateful and thank a lot.

When ALLAH says HE is شَكُورٌ then we translate it as HE is extremely appreciative of what HIS slaves do.

Ayah 31

وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ إِنَّ
اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ

Muhsin Khan

And what We have inspired in you (O Muhammad SAW), of the Book (the Quran), it is the (very) truth [that you (Muhammad SAW) and your followers must act on its instructions], confirming that which was (revealed) before it. Verily! Allah is indeed AllAware, and AllSeer of His slaves.

Ayah 32

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ
لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بإِذْنِ اللَّهِ
ذَٰلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴿٣٢﴾

Muhsin Khan

Then We gave the Book (the Quran) for inheritance to such of Our slaves whom We chose (the followers of Muhammad SAW). Then of them are some who wrong their own selves, and of them are some who follow a middle course, and of them are some who are, by Allah's Leave, foremost in good deeds. That (inheritance of the Quran), that is indeed a great grace.

اصْطَفَيْنَا [is'ta'fay'naa] originally اصْطَفَى [is'tafa] is to choose something specially. Usually ALLAH uses this verb when talking about the prophets HE chose.

Ayah 33

جَنَّتْ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا
وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٣٣﴾

Muhsin Khan

'Adn (Eden) Paradise (everlasting Gardens) will they enter, therein will they be adorned with bracelets of gold and pearls, and their garments there will be of silk (i.e. in Paradise).

حَرِيرٌ [hareerun] is a thick exotic form of silk.

Ayah 34

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ
شَكُورٌ

Muhsin Khan

And they will say: "All the praises and thanks be to Allah, Who has removed from us (all) grief. Verily, our Lord is indeed OftForgiving, Most Ready to appreciate (good deeds and to recompense).

Ayah 35

الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِنْ فَضْلِهِ لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا
فِيهَا الْغُوبُ

Muhsin Khan

Who, out of His Grace, has lodged us in a home that will last forever; there, toil will touch us not, nor weariness will touch us."

الْمُقَامَةُ [al-muqaamatu] is a permanent place of residence. The word is originally written without the

ة at the end of it. Placing the ة at the end of the word makes it more powerful.

نَصَبٌ [nasabun] is to be so tired you can't stand up out of exhaustion.

لُغُوبٌ [lughoobun] is someone that has too much work and crushed under the work load.

Ayah 36

وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا

يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا كَذَٰلِكَ نَجْزِي كُلَّ كَافِرٍ ﴿٣٦﴾

Muhsin Khan

But those who disbelieve, (in the Oneness of Allah - Islamic Monotheism) for them will be the Fire of Hell. Neither it will have a complete killing effect on them so that they die, nor shall its torment be lightened for them. Thus do We requite every disbeliever!

Ayah 37

وَهُمْ يَصْطَرِحُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي
كُنَّا نَعْمَلُ أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرُ وَجَاءَكُمُ
النَّذِيرُ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ ﴿٣٧﴾

Muhsin Khan

Therein they will cry: "Our Lord! Bring us out, we shall do righteous good deeds, not (the evil deeds) that we used to do." (Allah will reply): "Did We not give you lives long enough, so that whosoever would receive admonition, - could receive it? And the warner came to you. So taste you (the evil of your deeds). For the Zalimun (polytheists and wrongdoers, etc.) there is no helper."

يَصْطَرِحُونَ [yas'ta'rikhoona] comes from the verb

إِصْطَرَحَ [is'tarakha] which means to cry and wail for help at the top of your lungs.

Ayah 38

إِنَّ اللَّهَ عَلِيمُ غَيْبِ السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ عَلِيمُ بِذَاتِ
الصُّدُورِ ﴿٣٨﴾

Muhsin Khan

Verily, Allah is the AllKnower of the unseen of the heavens and the earth. Verily! He is the AllKnower of that is in the breasts.

In the previous ayah the disbelievers are described as asking ALLAH for more time so they can return to this world and work righteous deeds and in this ayah ALLAH is saying that HE knows what is in the chest of every human being.

ALLAH is saying here that even though these people claim they will work righteous deeds etc. HE knows exactly what they are up to and what they conceal. HE knows them better than their own selves.

Ayah 39

هُوَ الَّذِي جَعَلَ لَكُمُ خَلِيفَةً فِي الْأَرْضِ ۖ فَمَن كَفَرَ فَعَلَيْهِ كُفْرُهُ ۖ وَلَا يَزِيدُ
الْكَافِرِينَ كُفْرُهُمْ عِندَ رَبِّهِمْ إِلَّا مَقْتًا ۖ وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا
خَسَارًا ﴿٣٩﴾

Muhsin Khan

He it is Who has made you successors generations after generations in the earth, so whosoever disbelieves (in Islamic Monotheism) on him will be his disbelief. And the disbelief of the disbelievers adds nothing but

hatred with their Lord. And the disbelief of the disbelievers adds nothing but loss.

مَقْتًا [maq'tan] is something absolutely disgusting, despicable, and intolerable. This word was originally مَقْتٌ [maq'tun] and was originally coined for a son who would marry his deceased father's wife or wives.

Ayah 40

قُلْ أَرَأَيْتُمْ شُرَكَاءَكُمُ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ
الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ أَمْ آتَيْنَاهُمْ كِتَابًا فَهُمْ عَلَى بَيِّنَةٍ مِنْهُ
بَلْ إِنَّ يَعِدُ الظَّالِمُونَ بَعْضُهُمْ بَعْضًا إِلَّا غُرُورًا ﴿٤٠﴾

Muhsin Khan

Say (O Muhammad SAW): "Tell me or inform me (what) do you think about your (socalled) partnergods to whom you call upon besides Allah, show me, what they have created of the earth? Or have they any share in the heavens? Or have We given them a Book, so that they act on clear proof therefrom? Nay, the Zalimun (polytheists and wrongdoers, etc.) promise one another nothing but delusions."

Ayah 41

﴿إِنَّ اللَّهَ يُمْسِكُ السَّمَوَاتِ وَالْأَرْضَ أَنْ تَزُولَا وَلَئِنْ زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ إِنَّهُ كَانَ حَلِيمًا غَفُورًا﴾

Muhsin Khan

Verily! Allah grasps the heavens and the earth lest they move away from their places, and if they were to move away from their places, there is not one that could grasp them after Him. Truly, He is Ever Most Forbearing, OftForgiving.

تَزُولَا [tazoolaa] is the present tense accusative dual form of the verb

زَالَ [zaala] which means to cease to exist, fall apart, go away, vanish, disappear.

Ayah 42

﴿وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَهُمْ نَذِيرٌ لَيَكُونُنَّ أَهْدَىٰ مِنْ إِحْدَى الْأُمَمِ فَلَمَّا جَاءَهُمْ نَذِيرٌ مَّا زَادَهُمْ إِلَّا نُفُورًا﴾

Muhsin Khan

And they swore by Allah their most binding oath, that if a warner came to them, they would be more guided than any of the nations (before them), yet when a warner (Muhammad SAW) came to them, it increased in them nothing but flight (from the truth),

نُفُورًا [nufooran] originally نُفُورٌ [nufoorun] which is extreme hatred and animosity that is based on a group mentality.

From this we get the word نَفِيرٌ [nafeerun] which is an army battalion that goes out on the attack.

Ayah 43

أَسْتَكْبَارًا فِي الْأَرْضِ وَمَكْرُ السِّيِّئِ وَلَا يَحِيقُ الْمَكْرُ السِّيِّئُ إِلَّا بِأَهْلِهِ
فَهَلْ يَنْظُرُونَ إِلَّا سُنَّتَ الْأَوَّلِينَ فَلَن تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا وَلَن تَجِدَ
لِسُنَّتِ اللَّهِ تَحْوِيلًا

Muhsin Khan

(They took to flight because of their) arrogance in the land and their plotting of evil. But the evil plot encompasses only him who makes it. Then, can they expect anything (else), but the Sunnah (way of dealing) of the peoples of old? So no change will you find in Allah's Sunnah (way of dealing), and no turning off will you find in Allah's Sunnah (way of dealing).

لَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ

[La yeheequ al makru as-say-yi'u il-la bi ah'lihee]
means the evil plot doesn't come back to attack
anyone except the one who started it.

This is the Quran's version of "what goes around
comes around".

تَحْوِيلًا [tah'weelan] comes from the verb

حَوَّلَ [haw-wala] which is alter, amend, change
something.

Ayah 44

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَكَانُوا
أَشَدَّ مِنْهُمْ قُوَّةً وَمَا كَانَ اللَّهُ لِيُعْجِزَهُ مِنْ شَيْءٍ فِي السَّمَوَاتِ وَلَا فِي
الْأَرْضِ إِنَّهُ كَانَ عَلِيمًا قَدِيرًا ﴿٤٤﴾

Muhsin Khan

Have they not travelled in the land, and seen what was the end of those
before them, and they were superior to them in power? Allah is not such
that anything in the heavens or in the earth escapes Him. Verily, He is
AllKnowing, AllOmnipotent.

قَدِيرٌ [qadeerun] is to be fully capable and have complete calculation.

Ayah 45

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى
ظَهْرِهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى فَإِذَا
جَاءَ أَجْلُهُمْ فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ بَصِيرًا ﴿٤٥﴾

Muhsin Khan

And if Allah were to punish men for that which they earned, He would not leave a moving (living) creature on the surface of the earth, but He gives them respite to an appointed term, and when their term comes, then verily, Allah is Ever AllSeer of His slaves.

Human beings and Jinn have done so many sins and caused so much corruption on this earth that if ALLAH gave them what they deserved there would be no life left on earth because of the severity of the destruction ALLAH would unleash.

بَصِيرٌ [baseerun] when talking about ALLAH means that HE has full view of everything on the inside and outside. Whatever actions we have done and whatever intentions, secrets etc. lie in our hearts.

